THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5599 SATURDAY, NOVEMBER 5th, 1949 Price Threepence

WEEK BY WEEK

When the Gold Vanishes

THERE is after all no great mystery about the economic condition of this country. Since the war Britain has been saved from mass unemployment by enlightened American generosity and by the goods and raw materials our reserves of gold—saved in the past—have bought for us. The gold has nearly gone. We are now down to the very minimum sum that will keep us going as a trading nation. We can export gold no longer to buy materials to feed our industries; we have to export goods for goods. No one knows yet whether this can be done. We have yet to see, for instance, whether the hard currency countries will take our goods instead of our gold. But if it can be done then obviously more goods must be sent abroad than have been during the past four years. This can only be accomplished by (1) going without at home, (2) by increasing the number of goods produced by us. This is clear enough. If meat has been bought with gold and the gold vanishes, it is not possible to have meat unless something takes the place of gold. It is that something which this country has to supply. There are many excuses for our not supplying it during the post-war years. We can say—which is nothing but the truth—that we have done as well or better than most nations would have done in our position. But our excuses and assertions will not buy the goods we want.

The Wellbeing of Thousands

This is hardly a theoretic matter. It concerns the very minimum of wellbeing of hundreds of thousands, perhaps of millions of people in this island, not in a vague and distant future, but immediately, within the next six months. Unless the extra goods are produced and sold there will be mass unemployment, and mass unemployment will make nonsense of the Welfare State—without questioning the need of such a State. Against the threat of unemployment all the talk about the misuse of spectacles, penny on children's meals and a shilling on prescriptions is baby talk. Unemployment will do to a family what weeks of grave illness will not do; it will leave a scar behind deeper than any caused by illness. It is the duty of every socially conscious citizen to prevent this. Those who lived in an unemployment area during the 'thirties will not forget the unspeakable spiritual and physical distress caused by lack of work. And the spiritual distress cut far deeper than the physical.

Legislators and the Truth

It is safe to say that many people are bewildered by the actions of our legislators—of all parties—over this issue. Debates in the House may or may not be entertaining to those who listen to them. Drama may be necessary to existence, but the drama of party or personality has its grim limitations when it may end in the destitution of millions of citizens in our great cities.

Here is what Sir Stafford Cripps said in his peroration in his speech during the expenditure cuts debate.

"These economies, like devaluation, are a prelude and no more to a surge forward to conquer the hard currency markets, without which our industries, our standard of living, indeed, our civilisation, must fade and wither away."

Not one of these words in its rightful context is rhetoric. It is true that a civilization of a bankrupt Britain can wither away, and a great deal more than the civilization of Britain. One of the reasons for Britain's difficulties at the moment is that the welfare of a great deal of the world still depends upon her. She still occupies a central place in the world's economic and cultural life. A bankrupt Britain means bankruptcy elsewhere, and no one living can see the end of that. Sir Stafford's words were literally true, but he could have ended his speech by saying—he probably could say it in private—that four or five hours extra work out of every man in Britain during the next three or four years could save our civilization and save it easily. This contrast between the destruction of a civilization and the means to save it very nearly approaches bathos. But bathos, or its spiritual equivalent, has killed civilizations before and can do so again. Politics, it has been declared, is the art of the possible; it is the art, too, of telling the truth so that the people will hear it. Are the British people being told the truth?

Statesmen and Telling the Truth

At the end of this debate Mr. Attlee could complain and complain rightly that no constructive suggestion upon policy had come from the Opposition save from Mr. Eden. Mr. Eden's suggestions our readers can discover for themselves. We are not concerned with them in this article, neither with Mr. Attlee's reaction to them. A matter of concern however can be found in a reputable comment upon them:

"An extraordinary change has come over the (Conservative) party," writes the political correspondent of the *Observer*. "Up to now the cooler heads have never gone further, in private conversation, than the prediction that they would be returned by a slender majority. The belief now is that there will not only be a Conservative victory, but that it will be as overwhelming as Labour's in 1945.

"This new confidence was reflected in Mr. Eden's speech during last week's debate on the cuts. No Conservative spokesman has been so bold or so specific as Mr. Eden was."

In short, according to this comment—which of course need not reflect what was in Mr. Eden's mind—Mr. Eden could be bold and specific, because he was confident his party was going to be returned at the next election. Presumably, according to the correspondent's expectations, he could not have been bold and specific—namely, could not have told the truth as he sees it unless he had possessed this confidence. This is playing politics with a vengeance; this is the cloud-cuckoo-land of unreality in which our legislators seem to live.

The Wrong Way Out

There is, as Adam Smith remarked, a lot of ruin in a nation, and there is enough vicissitude overcome in British history to suggest that plenty more can be tackled. Even mass unemployment is not the last word. It will have a great deal to say about wage rates, profits and hours of labour, and by openly threatening the destruction of what Sir Stafford Cripps called civilization, force people to do something about it. But it is a brutal and ignorant social expedient that ought not to

afflict any self-respecting state today. There is no need for it to come to this country if the citizens will only realize the danger and do something about it. The remedies are known, they are unpleasant, but not as unpleasant and unethical as one part of the nation bearing the failure of the whole—which is the moral condemnation of unemployment as a social expedient.

All the parties are in this together, because they are all responsible for truth telling.

THE FREE SINGERS OF BENGAL

By Anthony Elenjimittam

BENGAL is the France of the Indian subcontinent. From the days when the Indo-Aryans first settled on the fertile Indo-Gangetic plains down to the days of the great Raja Ram Mohun Roy, who through his Brahmo Samaj heralded the advent of the Indian renaissance, the province of Bengal, with its ever-changing boundaries, has played, more or less, the rôle of France in India. Bengal, unlike Bombay, is the least utilitarian region in Northern India. Some of India's greatest prophets, philosophers and poets have come from her. Among them is Rabindranath Tagore.

But as there are many flowers hidden in the garden of God, and many priceless gems hidden in the bottom of the sea, so I have found hidden flowers and gems during my wanderings in quest of redemptive Truth and hidden Beauty. Among these the most fascinating I have found, known and loved is the purple-robed wandering singers of Bengal. The "Baul Singers" as they are known are nomads like gipsies. Like the Franciscans they are free; like little children they are innocent. They are not ascetics, nor wandering yogis. They are men who have reached freedom of the spirit and wander from place to place, home to home, singing their songs of freedom. We, with our big politicians, can at the best mutter about the "Four Freedoms", usually in words rather than in practice. But here is a group of people, who—I don't know how—are the master-minds of the philosophy of Freedom, who have attained the infinite freedom of the singing skylarks, the freedom of the blowing breeze, the freedom that enabled Jesus to say: "The fowls have their nests, the foxes have their holes, but the son of Man has nowhere to lay his head". The Bauls are as many free birds whose songs are inspiration, whose life is infinite freedom. Sings the Baul:—

"Do you know, brother, why I became a madcap Baul?
Because no master I obey, no injunctions, canons nor customs.
Now no men-made distinctions have any binding grip on me,
My heart revels in the bliss of emancipating love divine.
In love there is no separation, but commingling of hearts,
Of the heart of Infinite Blissful Reality in mind hidden
Of me the mad Baul who sing and dance with each and all."

The Bauls often have put me to shame when I compare the real infinite freedom of religious life they lead with many of us who are often victims of human respect, social conventions, academic bondage and economic-political thraldom. The Bauls own nothing of their own, yet they are rich is their non-possessing freedom; the whole world is at their beck and call. They literally follow the spirit of that sublime teaching of Jesus: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. . . . Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they? And why take ye thought about the raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin: and yet I say unto ye that even Solomon in all his glory was not arrayed like one of these." In the presence of the Baul singer even the Indian princes and maharajas become paupers. What a mighty reversal of values in the presence of Spirit Divine!

The simple, unsophisticated, unlettered and pure life of the Bauls make them fit recipients of the inexhaustible riches which Mother Nature lavishes on those children of hers who are true to her. Those morbid diseases, mental depression, dichotomy and frustration-complex to which modern civilised humans fall so easy a victim, are all put to flight at the mere presence of a genuine Baul. The Baul singers of East Bengal are pure like water lilies, patient as the Mother Earth, melodious like the nightingale, free, fully free like the wandering winds and clouds.

The Nature-near humanism of the Bauls springs from a profoundly religious spirit. Yet their religion does not consist in scriptures, temples or sacred images or priests. It is a profound heart-communion with the spiritual Reality immanent in the heart of man. He realises God directly in the heart-communion, with no other intermediary between the aching soul and the redeeming God. Priests and temples are set aside and the direct route to God is found. Sings the Baul:—

"Temples and mosques obstruct thy path,
And I fail to hear thy musical call, thy real path.
Direct to Thee I come and at thy throne I sing
Though priests and teachers angrily crowd around me."

Besides the inspirational message of the Baul songs, their carefree nomadic life is a perpetual challenge to the caste-system of the Hindu society, which has degraded itself into manifold social evils. These are largely responsible for many Indians embracing Islam or Christianity. This has led to the partition of India, which continues to threaten the very foundation of India's ancient civilisation. It is the inherent weakness of the man-to-man distinctions that has been mainly responsible for manifold socio-economic ills of India today. It is through the songs of the wandering Bauls, the brush of the creative artists, the thought-power of philosophers, that one begins to understand the Himalayan heights of Indian philosophy and religious systems; and on the other side the infernal depths of social degradation and degeneration. Only the Bauls, artists, philosophers and prostitutes have no caste distinctions in India. The sooner the antisocial caste cruelties are removed the better. The songs of the Bauls make one of the spades to uproot these noxious weeds in Indian society.

THE MARTYR'S COURAGE

By Eric Glasgow

TO BE a martyr requires not only courage but great self-discipline, and the courage is all the more admirable because it generally operates in an atmosphere which is cool and rational, and because it lacks the support of numbers or of popular approbation. The price which the martyr must pay for being true to himself is often a high one, but the alternative may be the shameful betrayal of all that he holds dear and the rejection of the vision which it is his duty to receive and to pass on. His appeal is regularly from the real to the ideal, from the temporary to the permanent, from the judgment of men to the judgment of God. Thus, in 1535 Sir Thomas More met his end "protesting that he died the King's good servant, but God's first", and in 1521, at the Diet of Worms, Martin Luther faced unflinchingly the majestic panoply of imperial power with words of Divine disobedience—"Here I stand, I can no other". There was still submission—but it was to the commanding voice of conscience overriding the seductions of comfort and expediency. Such men, for all their faults, give practical proof that life without principles is an ugly and unsatisfying thing.

Nor is martyrdom, on the whole, ineffective as a means of vindicating the truth. Devotion to ideals, even when they are mistaken, is so moving and impressive that it exacts tribute from many who oppose as well as from those who support the person who faces the bitter dilemma, and the sacrifice is so obvious that it is often followed by a complete revulsion of feeling in favour of the victim and the message he cherished with such fidelity. In this way a cause may benefit far more from the death of a martyr than it could ever do from his life. The execution of Charles I in 1649 readily comes to mind, while the early Christian Church drew much strength from the steadfast refusal of its adherents to be daunted by the recurrent cry of "Christiani ad leones". The supreme example is, of course, the crucifixion of Jesus, the most important single event in human history from whatever angle it is viewed, the potency of which is not and is never likely to be exhausted. Socrates, who was condemned to drink hemlock in 399 B.C., was more negative and intellectual in his attitude, but his *Apology* as edited by Plato, is as alive and significant today as it was so many centuries

ago, when its Olympian detachment and smooth lucidity exasperated an Athenian court. It is a worthy monument to not the least deserving member of the noble army of martyrs. To this army also belongs Gandhi, faithful to the last to his inspiring creed.

But while we remember such men, we must get rid of the notion that a martyr's death is necessarily dramatic or violent. The more prosaic the circumstances the more wonderful it becomes, and the more unquestionable its origin. The purest forms of martyrdom are those which are undertaken, not in the glare of publicity or the heat of the moment, but privately and over a considerable length of time. The spirit of Jesus and Socrates, Cranmer and More, breathes also in the scientist who feels impelled to engage in dangerous research, knowing well enough that the risk is real, and in the nurse who works amongst infectious diseases, regardless of her own health and life. Their sacrifice is not smaller because it is liable to be passed over unnoticed.

The martyr's besetting temptation is an indiscriminate worship of his own conscience—that intractable and sometimes rather tiresome guide—as if it were infallible, and the complacent rejection of all other evidence as to the ultimate values. He often fails to understand what a blessed virtue the ability to compromise may be in this imperfect world, and does not stop to consider whether the light he finds within himself may not be darkness, or at any rate twilight. Unless he is careful to examine his position before he acts, he may simply be pouring forth the acid of his own bigotry and prejudices to corrode and destroy the pillars upon which social organisation rests.

Nevertheless, there are some convictions the denial of which would be a breach of a sacred trust, some concessions which, if demanded and granted, would transform sovereignty into tyranny, and some circumstances in which martyrdom is a stern religious duty. In the nineteenth century many Anglican bishops, whose lives were spent in administrative routine and comfortable domesticity, were startled by the emphasis laid by the Oxford Movement upon their descent from apostles who had endured and suffered. But it seems to me that the ultimate test of the sincerity of our beliefs must be whether we are prepared, if necessary, to die for them. This is not a decision to be lightly taken or constantly expected, but when the rare occasion calls it is good to see it answered with steady determination. "The blood of martyrs is the seed of the Church". Looking back upon the story of the past, we can find abundant reason to be grateful for the martyr's courage when properly used and directed. Without it the world would be a different and a cheaper place, and human personality would not attain the dignity of its full stature.

IT OCCURRED TO ME

By Muriel Hilton

THERE are some interesting reflections on Schweitzer's departure from America in a recent issue of the *Christian Register*. After he had received an honorary degree at one of America's leading universities, a great many crowded at the side door to see the simple man of whom they had heard so much. A Japanese-American after taking a picture left the scene with a look of spiritual conquest in his eyes. An Indian student remarked to his companion about the man standing there, "since Gandhi he's the only living saint".

The man from Africa would be the first to deny his sainthood, but people are beginning to realise that in some of the words spoken just before he was presented for his degree, he is "an interpreter who has revived for his own generation the vision of greatness". This was surely the finest of all the many tributes paid to him. The doctor accepted a thousand dollar cheque from a woman philanthropist for use in his mission station, but since he has sailed away, not far from the campus of the University of Chicago, a negro family which had moved into a white community was assailed by a mob of a thousand men and boys. As the writer of the article said, "Thus it is that America cannot serve the Negro by supporting a mission station in Africa. America needs a saint to show her the way, but she most of all needs the qualities of sainthood. These, she cannot manufacture in her towering factories, nor are they to be found on the bargain counter. They come only through understanding and paying the spiritual price. Granting honorary degrees to the right people is only the beginning. Offering a high office in the State Department to a Negro is only a token. America saw in the great man who came from his little mission station, a saint, but she also saw this saint sail away and leave us to our own devices in travelling the long road towards sainthood".

English people reading of this outrage to a negro family might shrug their shoulders cynically, and yet it is easy to do this when they are not faced with the same problems. Doesn't the colour prejudice often rear its ugly head in our country? The whole world needs to follow the way of Albert Schweitzer, and each person needs to understand and try to develop the qualities of sainthood.

* * * * *

One of my most delightful experiences this year was a visit at Great Hucklow in Derbyshire. The surroundings and amenities of these Convalescent and Holiday Homes might well be the envy of all Unitarians in the south. I had often heard of the charm of Derbyshire as a county; our homes are in the midst of this beauty. The buildings themselves are those of which we can be justly proud. Florence Nightingale Home and Barleycrofts are not simply institutional but places with a real homely atmosphere, plus the delight of fellowship. I understand they are very busy places in the summer months, but not so full for the other months of the year. I was there in late September. The weather, of course, was exceptionally good this year, but I can well imagine these houses as an ideal centre for a restful or walking holiday for many types of people in a countryside with a charm only to be found in the hills and dales of Derbyshire. Incidentally I read of an interesting Unitarian and Universalist Conference that was held in America this summer. It was the First Annual Family Conference. Men, women and young people had separate sessions, coming together on other occasions. It sounded a huge success. An idea for Great Hucklow?

* * * * *

I read with much interest the article by "Northern Candle" in which he tells how he fled incontinently from Tintern Abbey which had been invaded by innumerable good and worthy people, many of them looking like members of a Mothers' Union. I noted that the month of his revisiting this beauty spot was August. One way of avoiding crowds, of course, if one prefers solitude, is to take holidays out of season. It isn't always possible I know, especially when school holidays have to be considered, but it is surprising how many people take their holidays at peak periods when they have no need.

This year we took our leave in late September and one of the most memorable days in it was a pilgrimage which my sister-in-law and I took to Haworth and the Brontë country. We had, we found, both cherished a longing to visit this part of Yorkshire for many years, and though we had much travelling to do before reaching our destination, every hour of that day was memorable. When we reached Haworth we found but few who were going in the direction of the church and parsonage, and when we started on our walk to the Brontë waterfall about three miles away we had the wild, beautiful moorland to ourselves. A dream come true is always difficult to realise, and as we stood in the room in which the Brontë sisters did most of their writing, saw the horse-hair sofa on which Emily died, admired the closely worked samplers and other pieces of handwork, pored over their letters, extracts from diaries, and innumerable personal belongings of this amazing family we kept saying, "I can't believe we're here".

Some days are perfect from beginning to end, and the memory of them lightens the more pedestrian way which we all have to tread. It is well to follow the advice of our Poet Laureate:—

> "Best trust the happy moments. What they gave
> Makes man less fearful of the certain grave,
> And gives his work companion and new eyes,
> The days that make us happy make us wise."

* * * * *

ADMIRERS of R. H. Mottram's work will welcome his latest book *Come to the Bower* (Hutchinson's, 9s. 6d.). It is

a story of provincial life in the town of Easthampton as it struggles out of the Second World War into the conditions which are familiar to most of us today. The adjustments in personal relationships, the housing and other shortages, the changes in social life as they affect the characters in this book, make interesting reading, and their search for something to make life reasonably happy after the upheaval and horror of war is a quest known to us all. There is Derek Fastness, one of the most vivid characters in the book, just returned from a Japanese prison camp, nervously overwrought by his experiences, yet believing that those in charge of the camp did not really hate their enemy but were the victims of "silly taught hatred". He believes that though his generation is nauseated with religious observance, the only hope for the world is to get through the façade to Religion itself. Geoffrey Skene, a character well-known to readers of Mr. Mottram's books, is now an ageing man, sympathetic to the younger generation and with a depth of understanding about the problems of contemporary life. Through him we see the social changes that have come to the town of Easthampton in his life-time, and his opinion and comment are of absorbing interest. Those who have met the chief characters of this book in other of Mr. Mottram's novels will be delighted to meet them again, and will find with those not so familiar with his writings that this book is singularly attractive.

I wonder how many of us from time to time when speaking of Mr. Mottram's work say with pride, "He's one of us. He's a member of one of our churches!"

Incidentally this book is dedicated to F. J. M. Stratton, D.S.O., O.B.E., LL.D.

THE PEASANT MAREY

THE CORE of the Unitarian Faith is the recognition of the *humanity* of Jesus, a recognition which brings hope for all mankind, for if we are all one human family, then the power for good is in us all.

To Dostoievsky there came a sudden revelation of this when, a hundred years ago, he was lying on his plank bed in Siberia where all around him were men freed for one Easter Day from the rigour of prison discipline and making the best (or worst) of it by drinking, gambling and brawling. Immersed in memories of his childhood, Dostoievsky recalled an incident when he was nine years of age.

He was walking in a birchwood near his home when there occurred one of those sudden hallucinations which troubled him at that time. He thought he heard a clear and distinct cry "A wolf is coming". Fear drove him quickly into the glade where a peasant, called "Marey" by everybody, was ploughing. In a very touching and descriptive passage Dostoievsky writes of how the simple peasant explained to him that there was indeed no wolf. Having reassured him with tender words and a gentle touch of his finger "begrimed by the earth", Marey said he would watch in the child's wake and Dostoievsky returned homeward with many a backward glance as the peasant waved, watched, and nodded his head.

Thinking of this incident on that dreadful Easter Day Dostoievsky recalled the gentleness of the peasant. He writes "I remember suddenly feeling that now I could look upon these unhappy men with quite different eyes. As if by a miracle, all hatred and anger had left my heart. Why, this rascally peasant with his shaven head and the brand marks on his face, drunkenly brawling out his hoarse and tipsy song—might he not be another Marey?"

If Dostoievsky could think thus under such conditions, how much more should we renew our faith in man. It is not the doubt of the potential good in him that should trouble us, but the means whereby we can tap that potentiality.

I. BURROW.

Liverpool: Hamilton Road.—On Sunday, October 16, the church was reopened. During the last four months Sunday Services have been held in the school room. At the Reopening Service which was combined with the Harvest Service, there was a wonderful congregation of over 200, all of whom must have been moved and spiritually refreshened by the beautiful and inspiring sermon delivered by the Rev. Lawrence Redfern. True, also, that all were uplifted by the singing of all the well known Harvest Hymns.

After the Service old and new members met to have a chat.

TWO SORTS OF IMMORTALITY

By G. Randall Jones, B.D.

DO YOU believe in life after death? The question is often asked, but no useful answer can be given unless the one who asks and the one who answers are agreed as to what is meant by "life". Our ideas concerning a possible life hereafter are coloured by our ideas concerning life here on earth. This colouring may be illustrated by reference to two recently published books.

The first is *Divine Kingship*, by the Rev. P. Hadfield (Watts, 8s. 6d.). It is a scholarly study of the whole idea of kingship, as developed in Egypt and among widely-scattered African peoples. The author shows how the earthly ruler came to be regarded as divine, and how his people thought of him as surviving death. From this belief, inevitably, the idea arose that the common people also continued to live after their earthly life was finished. According to the author, the essential notions, found almost universally among primitive people, involved the survival of some spiritual part of man after death, and the continued need of his "ghost" for nourishment, and the duty of his surviving relatives to provide this nourishment.

That is one idea of immortality. A very different idea is set forth in the other book, *The Unity of Being*, by Esme Wynne-Tyson (Dakers, 8s. 6d.). The author writes: "If by life we mean that brief period of corporeal existence experienced between the cradle and the grave; if we are asked whether such a concept of living is eternal and can be expected to continue for ever, then we would reply with deep sincerity: 'We hope not'. For what is this life-experience for so many but a bitter struggle for mere existence . . . while trivial, evanescent pleasures and transient affections are thrown in to disguise, if possible, the aimlessness of the material sense of living".

It seems to me that the author takes an unduly pessimistic view of the earth-life-experience. But I am in profound agreement with her when she declares: "Even as we tread this squirrel-cage concept of life, another life is consciously within us—our mental life, our spiritual urges. And was it not of this life that Jesus spoke when he defined eternal Life for us in the words: 'And this is life eternal, that they might *know* Thee the only true God, and Jesus Christ whom Thou hast sent'".

Of this sort of "life" the author writes: "It is quite feasible—is it not?—even to the rank materialist, that this life may continue, since there is no known way of killing thought. They tried it on Calvary. They crucified a humble, little-known Jew, and by so doing sent the thought-life of that individual into all the world".

The thought-life persists—there is no known way of killing it. That is a fact, and it gives us a foundation on which we can build a philosophy concerning Eternal Life. And that, I think, is the most fruitful way of approaching the question of human survival.

The Unity of Being is not concerned exclusively with the subject of immortality. It deals with the whole realm of religion, and is based on the conviction that there is an Ultimate Truth which can be accepted by religious people of all denominations. The book is divided into three parts—the third part impressed me most. Part I traces the search for Truth made by the followers of the various world religions—the Brahma-Samaj comes in for specially favourable mention, being described as "a later development of Hinduism, which teaches pre-eminently the Fatherhood of God and the brotherhood of Man". Part II endeavours to interpret the teaching of Christ in accordance with what is described as "his fundamental premise"—that is, his recognition of the liberating Law of Love. But it is in Part III that the author penetrates to the heart of the matter, as she describes how the liberating Law of Love works in practice.

She deals with almost every possible aspect of Love in Action, and expounds the application of a fundamental world-religion to everyday experience. The following quotation is given partly for its value in itself, and partly as an illustration of the simple non-academic style in which the book—especially the third part of it—is written. The author tells how she collaborated in a short story about "a man of ripe

years who died, respected and honoured, after a life of selfish caution, during which he had never for a moment loved another 'as himself' ". And there was another, "a youth of seventeen, tragically 'cut off' while rescuing neighbours from the debris of their bombed home.

"At the pearly gates where the Guardian waited to see that only the 'mature' passed into the glory beyond", the old man and the youth were told to look into the well of Truth. The idea was that the water in the well would reflect an image, showing them as they really were. "Then it was that the old man was found to have the smug, undeveloped face and stature of a five-year-old child, while the youth had the grave, beautiful countenance of one who had reached, through complete self-forgetfulness and love of his fellows, full spiritual maturity".

On the whole, I like that story. I should like it even better if the writer could have shown a deeper appreciation of the grace and beauty and loveliness of five-year-old children. However, I see what she means. She is trying to emphasise the point that spiritual maturity is not a matter of length of days, but of intensity of life. Life abundant, life eternal, here and now as well as there and then, is offered to all of us. Life eternal is life of a certain quality; not life of a certain quantity. Life eternal is to know God, and, knowing Him, to bring ourselves into holy harmony with Him.

THE BASIC BIBLE

HERE IS an attractive book, well-printed, and handsomely bound*. Moreover, it lies flat when open, as any good book should. What are the contents like? Before I come to that, I repeat the belief which I expressed in a previous review, that we need new translations of the Bible and that we must judge them not by their chance of attaining deathless fame but by the clarity with which they speak to their generation. As we open the Basic Bible, we shall perhaps think lovingly of some phrases from the Authorised or Revised Versions that work on us like charms. Let this not prevent us from a fair judgment on the work lying before us, a product of patient labour and fine scholarship.

I don't think we shall be unfair if we say, to start with, that this new version seems rather flat on the first reading. But this admission, if not itself unfair, might lead us into unfairness. Let us take Matthew II 1-3 in its Basic dress:

"Now when *the birth of Jesus took place* in Bethlehem of Judaea, in the days of Herod the king, there came wise men from the East to Jerusalem,

"Saying, Where is the King of the Jews *whose birth has now taken place*? We have seen his star in the East and have come *to give him worship*."

If we compare this with the Revised Version, we shall be inclined to consider the Basic Version as wordy, and so prosy. Why not simply "was born", instead of "birth took place"? What is wrong with "worship", instead of "give him worship"? It would seem that Basic English is not as neat and precise as the English of the older versions. But it must be made clear that this criticism, if valid, is a criticism of Basic English rather than of the Basic English Bible. Basic English does not use the verbs "be born" or "worship". You cannot say "don't be afraid" in Basic: so you are less surprised than you might have been to find that in the Christmas story of the shepherds and the angels, the "fear not" of the Authorised Version has been replaced in Basic by "have no fear". "Have no fear" is not as idiomatic as "don't be afraid", and it may seem a weakness in Basic that it does not permit the use of the latter. But we are not here to criticise Basic English which, in any case, is not to be criticised lightly. What we have to do, as we read this new translation, is to remember that whatever seems dull, or too plain or even somewhat unidiomatic is due to the limits of the medium through which it appears. Moreover, a second reading may alter one's first impression:

"The Lord takes care of me as his sheep: I will not be without any good thing.

"He makes a resting place for me in the green fields: he is my guide by the quiet waters.

"He gives new life to my soul: he is my guide in the ways of righteousness because of his name."

The twenty-third psalm may seem to have lost its magic. Maybe that is a good thing. What book protests more heartily against the dangers of magic than the Bible? But if you accept Basic English, you cannot criticise this version. Basic does not use the words "shepherd", "want", "lie", "pasture", "still", "restore", "path", and "sake". (The word "soul" is not in the Basic vocabulary, either—it is one of a small number of words which may be called auxiliary). Well, here is another version, different from the words that are familiar to us all. Less beautiful? I think not. Read and meditate—you have said so often that the Lord was your shepherd; but perhaps you were not so sure that you were his sheep. How lovely for you to find rest in green fields, and be guided by quiet waters!

Not everything new will be so attractive, and there may be many passages which you would never want to read from the pulpit. But I fancy that most of us who still read the Bible, and certainly those who have to read it aloud, will find it helpful to go through our selections in the Basic Version as well as in the older translations. There is a lot to be said for expository reading in our churches; by which I mean not making long and elaborate comments on the lessons, but adding the brief explanation that will make the meaning clear. Sometimes indeed we have to revise the Revised Version itself. For this purpose the Basic Bible should be of very great assistance. If you buy it, it will be worth while to buy a short book on Basic English at the same time. I am sure this will help you to make a just estimate of its value. At the end of this review, I have only one regret to voice: and that is that Ephesians I 3-14 (to which I referred when I reviewed the Knox translation) is little less obscure in Basic than in the Revised Version. Knox wisely broke up this fearsome passage and his version is immeasurably superior to either of the others.

Ben-Adam.

**The Bible: a New Translation in Basic English* (Cambridge, 12s. 6d.)

"A PHILOSOPHER ROOTED IN CHRIST"

A GENERATION has grown up which has little grasp of the awful conditions of life and labour against which the miners fought in the early days of the present century.

It is good that Mr. J. Lawson, M.P. should give us this sympathetic study of the life of Peter Lee* who for long served so selflessly the cause of the Durham miners.

Mr. Lawson knew him intimately and was deeply impressed as were most men who enjoyed the privilege of this remarkable man's friendship.

Peter Lee was not attracted by the glamour of national politics. Westminster did not attract him. It was among his own people, people he loved and who loved him, that he found his field of service. For them he did great things and the reader of this well balanced biography will learn of them and understand how fitting it is that Durham's new town should be named after Peter Lee. Peter Lee attended his trade union branch regularly; so he did, too, divine service.

"He was a philosopher", says his biographer, "but his philosophy was rooted in Christ."

"He had knowledge of economics—but there is no true estimate of Peter Lee which does not recognise his passion for Him who had deep compassion for men."

The book carries a brief preface by the Prime Minister who stresses how Britain today has just as much need for leadership and leaders of character like Peter Lee. *A. P.*

Sheffield District Women's League.—The 30th Anniversary was held on Wednesday, October 5, at 3 p.m., at Unity Church, Sheffield. 140 members from the branches were present. The Devotional Service was conducted by the National League President, Mrs. Sokell. It was a most inspiring Service. The high light of the tea was a three-tier cake made by Mrs. Burton, of Unity, and the ingredients given by members of the branches. Thirty candles were on it and a representative of each branch came forward in turn to light one. The first cut of the cake was made by Mrs. Murphin, one of the oldest members of the district.

A toast to the Past was given by Mrs. G. W. Parkinson, the District President, and a toast to the future by Mrs. Dyer, of Buxton.

The social evening which followed consisted of ten minute items from each branch, which proved good entertainment and it was surprising the hidden talent which was discovered.

**Peter Lee*, by Rt. Hon. J. Lawson, M.P. Epworth Press. 8s. 6d.

"LOOKING ROUND"

Mostly at Unitarian Affairs

THE current issue of *Transactions of the Unitarian Historical Society* (issued to members of the society only, membership 7s. 6d. per annum, Secretary, Rev. P. Kenworthy, 578 Darwen Road, Bolton, Lancs.) contains historical items that would be of interest to a larger number of readers than are likely to see the journal. "The Evolution of Unitarian Church Building" by H. Lismer Short ought to be of particular interest to those who are likely to be responsible for church building or renovation in the near future. Were the men of the past of tougher metal than we are? I read the following item in the first article in the volume on an "Annual Meeting" of ministers by C. Gordon Bolam, and ponder. On the Rev. Owen Evan Jones (1781-1867) "it was reported in THE INQUIRER, in July, 1867, "he had laboured at Duffield and Ripley, conjointly for 51 years and over, walking 18 miles on Sundays to supply both churches' ". Evidently joint ministries were possible a century ago!

* * * * *

Not infrequently we receive letters which contain extracts similar to the following:

I have been taking THE INQUIRER for many months now and I am so delighted with its features that of all the papers I read THE INQUIRER is always perused first.

Recently we had to increase our price. We expected a heavy drop in circulation. That drop has not come although there has been some diminution in sales. In the New Year we shall begin a new circulation drive. Meanwhile you can help us—and your Unitarian and Free Christian cause—by making the paper known in your congregation, and persuading its members to buy a copy every week.

If you have any difficulty in obtaining a copy please write to us—14 Gordon Square, London, W.C.1. "INQUIRER".

NEXT WEEK. Dr. S. H. Mellone will write on "The Lord's Prayer". Dr. Mellone is an outstanding Unitarian theologian and will have much to say that is pertinent upon correspondence that has been appearing in "The Inquirer".

"THE BRIDGE BETWEEN CHRISTIAN AND NON-CHRISTIAN"

The Opening of the Session at The Unitarian College, Manchester

IN SPITE of indifferent weather, there was an encouraging attendance of friends and past students of the Unitarian College at the formal Opening Proceedings which were held at the College on Tuesday, October 11th, followed by the Annual Meeting of Subscribers.

In a characteristically apt address, the President, Major J. H. Bounds, gave a warm welcome to the eleven students of the College who had returned to continue their studies, and to the two new students who were beginning their work, one taking the theological course, and one the probationer's course. He extended the welcome also to the students of other Faculties than Theology, who would reside in the College and share the fellowship and happy comradeship. In a reference to the letter which had appeared in THE INQUIRER of July 30th, urging that representatives of Manchester College, Oxford, and the Unitarian College should meet a delegation from the General Assembly, to consider the future of the two Colleges, and the best method of training students for the ministry, Major Bounds said that the College Committee was willing to support such a proposal, and had appointed its representatives. He prayed that these deliberations would be productive of great results for the good of the ministry, the Unitarian witness, and the spiritual life of Society.

Major Bounds made an earnest appeal, especially to Churches and District Associations, for help in bringing the Centenary Appeal for £10,000 to a full harvest of success, stressing how much the future of the Churches depended on this Appeal. In conclusion, he bade his hearers remember that for Unitarians Christianity was not primarily an ideology, but a person, and that while the students would discipline themselves in basic principles, they should ever bear in mind that what men and women needed was not light on the Arian Controversy, but the dynamic power of Jesus Christ.

* * * * *

In the Opening address, the Rev. F. Kenworthy spoke on "Liberal Christianity, at Home and Abroad". He began by reviewing the meetings held during the post-war years at Cambridge, Berne and Amsterdam, which had been designed to re-establish Liberal Religion as an international movement, and which had achieved considerable success. These meetings had shown that the International Association For Religious Freedom had now recouped a good deal of its strength and vitality, and could look forward to fruitful activity in the years to come—provided always that it had a clear conception of the needs of the day and its very diverse member groups could be inspired a true unity of purpose.

It was abundantly clear that whatever practical success the I.A.R.F. had achieved in the post-war years, it would have to function in a theological atmosphere very different from the pre-war years, and vastly different from those years at the end of the nineteenth century and the beginning of the twentieth when religious liberals first felt the need for fellowship and progress on international lines. The International Council of 1900 had been founded at a time when the direction of Protestant thought was moving in a significant fashion towards liberalism. It then represented the spearhead of the tendency of the day. The trend of contemporary religious thought was in its favour and liberal theologians had great power and influence. The Berlin meeting of the International Congress of Free Christians and Other Religious Liberals in 1910, the largest and most influential meeting of that body held up to that time, probably witnessed the high water mark of the flowing tide.

The last three decades, however, had seen the trend towards liberalism both in England and on the Continent reversed. Under the influence of Karl Barth and Emil Brunner and other exponents of the theology of crisis, a formidable reaction against liberalism in all its forms had taken place. "The failure of liberalism" is a phrase that is heard constantly today in a variety of contexts—and with an undertone of scorn and sometimes of malice. The mantle of Harnack now rests on the shoulders of Barth. We had to face the fact that both at home and abroad Liberal Christianity had experienced a marked recession and a loss of influence. Analysing the present situation, the speaker said he believed that owing to the peculiar position of liberals on the Continent as the "left wing" of what were predominantly orthodox bodies, a new responsibility had fallen upon the shoulders of such liberal churches as those in England and America which had come in the course of history to stand outside the fold of orthodox Protestantism. This responsibility bore two aspects, a practical and a theological, the second being even more important than the first. There was a strong contrast today between the intense theological activity characteristic of orthodoxy and the almost complete lack of it among Liberal Christians.

The speaker then indicated what he believed to be the threefold task of Liberal Christians at the present time. It was first to correct what are now seen to be false emphases and weaknesses in the older liberalism, and to re-state fundamental doctrines of their faith in the light of modern needs and experience: e.g., in Christology, in the doctrine of man, and of man's redemption. Secondly, their task was to state afresh and re-emphasize those elements in their free religion which they believed were of permanent value, and from which their loyalty to reason and conscience and the findings of critical thought did not allow them to retreat: e.g., the universality of revelation as against the current orthodox emphasis on the Bible as one of the ultimates of religion and an authority beyond which there was no appeal. And thirdly, the task of religious liberals today was fearlessly to proclaim the new insights into religion that the reliance upon reason and conscience brought to them. It might well be that the great creative achievement of Free Christianity in the future would be to provide the bridge between Christian and non-Christian which was necessary to the peace and unity of the world.

After tea, the Annual Meeting was held. The Reports of Principal and Committee were adopted, showing that the work of the previous

session had been highly successful, but these were counter-balanced by the hard fact that for a second year the Treasurer's Report showed a deficit of £1,800. Major Bounds was elected President for a third year, and resolutions were adopted appointing Committee, Officers, etc. Thus the College was launched upon its 96th Session, facing problems of no small magnitude, but not lacking in faith nor in those determined to maintain its high traditions.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MINISTERIAL STIPENDS

SIR,—The question of ministers' remuneration has before now been raised here, and perhaps it is easier for a layman to raise it again, as I do in the light of last Saturday's (October 29) St. Albans Diocesan Conference, which agreed to shoulder the extra financial burden of raising clergy's stipends from £450 to £500 a year gross. It was stressed that the burden, once shouldered, must be carried every year, but still the resolution was passed without dissent by a big conference composed of about half lay men and women.

A Canon pointed out that support of the ministry was not almsgiving, but an obligation like paying one's bill for heating, and he believed that if the laity had the facts made clear to them the extra money would be forthcoming.

A lay representative went further with the suggestion that it was time for a directive as to how much, or what proportion of income, a man should pay. He anticipated the time when couples planning to marry should put at the top of their budgets the amount they must give to the Church.

Well, it makes you think, or should do. Directives can be given hardly more pointedly than to suggest that men and women should not have to blush for shame when comparing what money they allocate to supporting the work of the ministry with what they spend on personal amusement, but it would certainly be a great (and surely not unreasonable) step forward if one's financial allocation to the spread of truth were given a much higher priority in the personal budget than a coin spared after all else, as is no doubt often the case.

How ministers of numerically small causes make ends meet at all these days is hard to imagine. The problem must from time to time assail the layman's mind (let alone the minister's) and leave him shaking his head at what seems the insoluble. Ministers themselves can hardly keep plugging the issue publicly, and the way they maintain their high-quality but low-paid service deserves more than mere highest praise, although I am quite sure their encouraging and painstaking service is appreciated by the comparative handfuls to whom they often minister.

My purpose in writing is to share with others the challenge to face squarely and afresh this question of ministers' pay and not quit the problem until we have arrived at the highest financial allocation and priority we conscientiously deem applicable to our church and ministerial maintenance.—Yours, *W. R. Vann.*

Watford.

WORLD FEDERATION

SIR,—Of course Federal Union bristles with difficulties. But are not the difficulties of the only alternative—sovereign nationalism—inexorable? Is any sovereign nation free in the world today? Is even U.S.S.R. or U.S.A. (crippled by the mutual fear)? to say nothing of little Wales (if ever she were to break away from Great Britain).

Is not conscription a far greater cancer in the side of the "Welfare State" of Great Britain than ever pressure from America under a federal union would become?

The "Sovereign Nation" is in the last resort the supreme ruler of the life of every one of its subjects: and the tragic fact that a Labour Government retains conscription in peace time in Britain is evidence of the way in which every Sovereign State in a world of Sovereign States is inevitably forced in a totalitarian direction, against even its oldest traditions and deepest convictions.

In a world of Sovereign States war sooner or later *is* inevitable; and the next war will probably be the last—a war of extinction. But war is *not* inevitable, simply because there is still some hope that a sufficient number of Sovereign States will renounce enough of their sovereignty to face the hopelessly nationalistic states with both a challenge and an example.

The only other hope is pacifism. But that is at present impracticable on a large scale. Federal Union is not an impossibility in our lifetime.—Yours, *B. Viney.*

Swansea.

SIR,—The reply to Hilda Maddison is that there can be no "international law" because there is *no* supra-national authority with the power to ensure that such precepts as are agreed at the various international conferences are carried out. Every government therefore observes them so long as it thinks it is in its interests to do so, and then throws them overboard. The federalists wish to by-pass the national governments and to set up a supra-national authority, elected directly by individuals, and responsible to individuals in matters which are their common concern, viz., the prevention of war and the promotion of trade, while leaving each nation free to develop its own cultural interests, in which sphere diversity is desirable.

Of course the Russians will make things awkward; but it seems possible that a genuine attempt to understand their peculiar difficulties, and a willingness to admit our own past mistakes, would be a more fruitful approach than the vilification to which they are subjected nowadays.—Yours, *J. H. Austin.*

Birmingham.

WAR SENTIMENT AGAINST RUSSIA

SIR,—You accuse Professor Bernal of spilling the beans about how much of our production and science is devoted to military ends, ignoring the fact that he has shown the Russians what a tremendous desire there is for peace in Britain. What you accuse him of doing you are really doing yourself, attempting to stir up war sentiment. But you do it by stirring up feelings against the Russians—comparing our precious "way of life" with theirs, the tacit implication being that *we* are simply wallowing in "liberty" whilst they—poor souls—are penned in a police state. You must know this is not true. Your last sentence is a gem. The "quarrel", you say, "is not about social systems but about liberty". Now, first of all, it takes two to make a quarrel. Secondly, as every social student knows, "liberty" does not live in a vacuum but is an attribute of a just social system.—Yours, *Thos. H. Greenfield.*

[We did not accuse Prof. Bernal of stirring up war sentiment. All we asked was that Russia should allow her scientists—or anyone else—to speak as freely as Prof. Bernal speaks in this country.—ED.]

THE LORD'S PRAYER

SIR,—The correspondence on this subject has opened up a far larger question than the meaning of a petition in the Paternoster.

Unitarians have rejected the belief in Satan, but in doing so they have left the question of the origin of evil unanswered. Who is the author or what is the source of evil?—Yours,

Alston, Cumberland. *J. K. Montgomery.*

SIR,—It may be appropriate to remind your readers of what Robert Browning wrote nearly a century ago:—

> Why comes temptation but for man to meet
> And master and make crouch beneath his foot,
> And so be pedestaled in triumph? Pray,
> "Lead *us* into no such temptations, Lord"?
> Yea, but O Thou whose servants are the bold,
> Lead such temptations by the head and hair,
> Reluctant dragons, up to who dares fight,
> That so he may do battle and have praise!
> (*The Ring and the Book*, Sec. X.)

—Yours, *Mortimer Rowe.*

A UNITARIAN WEAK SPOT?

SIR,—"Northern Candle" has struck at a weak spot in Unitarianism—its lack of poetry. To "bowdlerise" the poetry of other churches is not only bad art, it is a confession of failure. Are Unitarians too cold blooded or too matter-of-fact to be poets?—Yours,

London. *Mary H. Sutton.*

QUERY

SIR,—Would Mr. Spencer explain what he means by: "An outstanding instance of this tendency is the 'individualism' of the nineteenth century, which meant in practice the freedom of employers to make as much money as they could at the *expense* of the workers", in your issue of October 22.—Yours, *J. L. Harding.*

London.

[Our contributor writes: "I should have thought my meaning was clear enough. From the standpoint of nineteenth century individualism the great thing was to make money, and in many cases this was done at the cost of the employees, who often worked long hours under bad conditions for a pittance. The facts can be read in any study of social history."]

A CORRECTION

SIR,—By the kindness of its Minister, my attention has been called to an unintentional error in reporting or an omission in typesetting, in your account of the public meeting held on October 18 in connection with the Centenary celebration of Hope Street Church in this city, at which I was honoured by an invitation and was glad to be present. I am made to say that that Church "stood for one of the great truths, that had constantly to be relearned, that nothing in the real meaning of the word could be true". That is very misleading unless the actual words I used are added, namely, "for any man except as by his own insight he comes to see that it is true". This, as it seems to me, is one of the truths that the Enlightenment, in spite of its recognised superficialities, taught mankind once and for all, though of course each generation needs to learn the lesson.—Yours, *J. S. Bezzant.*

Liverpool. *Canon and Chancellor of Liverpool Cathedral.*

Suffolk Village Mission.—To have joined in the Suffolk Village Mission Anniversary Celebrations on Sunday October 16 was a privilege not easily to be forgotten. A full chapel at Bedfield in the afternoon testified to the admirable work of the Rev. W. Broadbent and his band of loyal helpers. Inside, the chapel presented a pleasing appearance decorated with autumn flowers, while outside the building was gay in its new coat of red and white paint. The neatly trimmed lawn and hedges and well kept paths pay tribute to the devotion of willing hands. The Service was conducted by the Rev. G. E. Hale. A number of the congregation made the seven-mile journey to Framlingham for the evening Service. Here too, Mr. Hale preached to a large congregation assembled in the nearly 250 years old Meeting House.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554. Editorial: EUS. 2912

NEWS REVIEW

A CENTENARY IN N. IRELAND

THE congregation of the First Presbyterian (Non-subscribing) Church, Holywood, N. Ireland, celebrated on September 23 and 25 the Centenary of their present Church, the fourth in succession, which was dedicated on September 23, 1849, by the Rev. Henry Montgomery, LL.D., "to the worship of the one God, the Father, the honour and glory of the Lord Jesus Christ, to the advocacy of Truth and Freedom, of Holiness and Charity".

At a Social Evening, on September 23, the Rector, the Methodist Minister and two Presbyterian Ministers addressed the meeting in a most genial manner, expressing their congratulations, and their appreciation of the fine spirit and public services of past and present members of the congregation "far out of proportion to their numbers". The Parish Priest sent his congratulations and good wishes. After tea and light refreshments had been served, the Rev. C. J. Montgomery spoke briefly of the outstanding character of the Rev. C. J. McAlester, who was minister from 1834 to 1891; he noted with pleasure that there were five of Mr. McAlester's grandsons present and one great-grandson. A letter of congratulation and encouragement was read from the Rev. Dr. S. H. Mellone, a former minister. A vote of thanks to speakers, artistes and the ladies who prepared the hall and provided the refreshments was proposed by the Rev. John McCleery, Dr. Montgomery's successor in Dunmurry.

The Services on September 25 continued the celebrations. In the morning the preacher was the Rev. J. H. Ewbank, of Rademon, Moderator of the N.-S. Presbyterian Church of Ireland. "We are grateful to God today", he said, "for this graceful and dignified Church, which adorns the main street of the town. The Church is our heritage, built for us by men and women of faith and courage. As the Church is our heritage, so is our Christian faith. Our Non-subscribing Church has much in common with other Churches, but there are differences. In the Church of Ireland a clergyman makes a declaration accepting all that is in the Prayer Book and binds himself to preach such principles to the people. The Presbyterian Church subscribes to the doctrine of the Westminster Confession. In this Church there has never been enforcement of subscription to creeds. Mr. Ewbank explained that he did not wish to criticise but merely to point out the differences. "God forbid that we should sacrifice the inheritance of our fathers. Our religion must be a personal experience to inspire us on our way".

At the Evening Service, at which there was a very large attendance, the Rev. A. L. Agnew, B.A., D.D., was the preacher. He first dwelt on some points in the history of the congregation which dates from 1615 when Robert Cunningham was ordained minister. He referred to the two long ministries, each of 57 years, of Rev. John Beatty and Rev. C. J. McAlester, to Rev. Arthur McMechan, who became involved in the 1798 Rebellion and for safety went abroad, to Rev. D. H. Sloan, and to Rev. J. A. Johnson who gave his life in ministering to the many sufferers in the great cholera epidemic of 1832. Turning to his text he made a strong appeal, especially to the younger members of the congregation, not to be led away by the materialism of the age, not to ask for proof where no proof could be given, but to believe that there is a purpose in life and that we must ever strive onwards and upwards towards the goal of perfection revealed in Jesus Christ. He exhorted them in the words of Jude to "contend earnestly for the faith which was delivered unto the saints".

The introductory part of the Service both morning and evening was taken by the Rev. C. J. Montgomery.

News from the North-East.—The three months covered by this survey are normally the quietest of the church year and apart from the "N & D." Annual Meetings (already reported), the principal news items concern Harvest Festivals, summer outings and the services rendered by lay preachers during ministers' holidays. There is, however, one notable point concerning the work done at Choppington and South Shields by the two students, Mr. R. McGraw and K. Treacher. Building their teaching round one central theme and pressing the sale of "We Believe" booklets, they have done much to promote a sense of coherent purpose among the people of the two churches. Such an endeavour is of inestimable value to congregations who, because they normally rely upon lay preachers, have hardly any opportunity of hearing a sustained exposition of a point of view, which a settled minister would naturally provide. Efforts have been and are being made, however, by the local Lay Preachers' Union to remedy this source of weakness by the closer association of the members in the Study Class.

South Shields reports that this year's Harvest Festival produced the largest congregation in the church since 1938. At Middlesbrough, the Rev. R. I. Pritchard's ministry is now terminated and presentations were made to him and Mrs. Pritchard on September 25. A visit to Carlisle of the Rev. John Kielty offers promise of a great improvement in the conditions of worship there. A scheme for adapting the present features of the building to a more devotional atmosphere is being prepared for the General Assembly's consideration, and meanwhile the Women's League has decided to present a handsome chair for the minister's use. Improvement to premises also figures in news from Stockton, where the choir is raising funds for redecoration, and Sunderland, where better lighting and the new vestibule at the entrance mark an important advance in the transformation of what were once outstandingly inconvenient premises. Activities at Newcastle are too numerous for detailed mention. All friends in the district join in congratulating the Rev. Herbert Barnes and the church on the celebration of his thirtieth anniversary as minister there.

East Cheshire Christian Union.—The Autumn Meeting was held at Stockport, on Saturday, October 8, and, instead of the customary Service and Meeting, a United Choir Festival Service was held under the direction of the Rev. H. L. Short, of Macclesfield.

The proposal to hold such a Service was made by Mr. Short last Autumn, and he agreed to choose the choral works for the occasion.

In due course, an appeal for the support of the choirs of Union churches was made, and they were asked to indicate on a printed post-card how many singers would take part, and how many copies of the various items would be required.

The response was exceedingly good, 129 singers hoping that they might be able to take part. The music was purchased in bulk and dispatched to the choir correspondents who had been appointed, and the singers rehearsed in their own churches. Many of the choirs gladly accepted Mr. Short's offer to visit and advise them at one of their weekly rehearsals.

On Friday, September 23, a delegate rehearsal was held in Stockport, and the choirs taking part were asked to send four or more representatives to join in the singing and report back to their own friends.

The Order of Service had been drawn up and the hymns chosen by the Rev. H. L. Short so that the specified settings of the tunes could also be rehearsed.

The final united rehearsal took place at 3 p.m. on the day of the Service; the singers brought their own eatables and cups of tea were provided by the Stockport ladies, and the Service followed at 6 p.m.

Miss G. Morris, of Stockport, was at the organ, and the Service was conducted and the short address given by the Rev. Philip Hulme, Minister of the Macclesfield and Stockport Unity Free Christian Churches, recently welcomed into the fellowship of the Union and on to the Roll of the General Assembly.

We are also delighted to report that the Marple congregation, recently re-established through the labours of the Rev. John Kielty and the Rev. H. L. Short, had accepted an invitation to share full membership of the Union; during the course of the Service, the President of the Union, Mr. S. B. L. Jacks, extended the right hand of fellowship and gave a warm welcome to two representatives of the Marple congregation, Mr. W. B. Green and Mr. Bee.

We were left in no doubt that this United Choir Festival had been immensely enjoyed and deeply appreciated both by the United Choir and the congregation. After the Benediction and Sevenfold Amen, the President gave a warm welcome to the Rev. W. A. M. Hellaby, of Flowery Field and the Rev. John Gill, of Denton, and a reluctant farewell to the Rev. J. P. Chalk who, after 20 years valuable service at Gee Cross, is going to Croydon. The Rev. Grace Mewhort, of Crewe, and the Rev. W. J. McEldowney, of Newcastle, have resigned their charges, but we are delighted that they will continue to live and work in the Union.

Expressing the thanks of the Union to all those who had helped to build up the Service, and in particular to the Rev. H. L. Short, of Macclesfield, Mr. Jacks anticipated the hopes of all present that this Service would form the pattern for similar and even more ambitious efforts in the future. The customary attendance for the Autumn Rally was more than doubled.

The officers of the East Cheshire Christian Union are aware that a similar United Festival Service is held annually by the churches in the Bury Group, but, gratified by the success of this effort and the interest it has engendered they believe that it may be of some interest to other District Associations in which the churches are not too widely separated. The Secretary, the Rev. W. Waddington, or the Rev. H. L. Short, will be glad to send copies of the printed Order of Service and other details to Secretaries of District Associations or to others who may be interested.

Eastern Union.—The Annual Meeting of the Eastern Union was held at the Octagon Chapel, Norwich, on Saturday, October 8. The Secretary's Report recorded as the most significant event of the year, the dedication and opening of the temporary Church at Yarmouth (a converted Army hut) which provides a home now for the congregation. Reports were given by representatives of the various churches and showed life and vigour to be present at the different centres.

The Rev. H. Stewart Carter, of Cambridge, was re-elected President and also Acting Secretary of the Union, and Mr. R. J. Collett, of Ipswich, continues in the office of Treasurer, which he has now held for 21 years.

The Rev. F. Cottier, President of the General Assembly, brought to the Union the greetings of our churches in all parts of the country, in a genial speech, and another distinguished visitor was Dr. van der Lee, of the Secretariat of the International Association, who also added his greetings.

After being entertained to tea by the Norwich friends, the Union united with the congregation of the Octagon in attending the Induction Service of the Rev. J. A. Kennedy to the ministry of that historic Chapel.

The North Midland Presbyterian and Unitarian Association.—The 84th Annual Meetings were held at Derby, on September 24; the Annual Service was conducted by Rev. Charles H. Bartlett, of Hinckley, and the sermon was preached by Rev. G. Stephens Spinks. At the Business Meeting, the custom established last year of a ceremony of recognition of new members of the Lay Preachers' Union was followed when the President welcomed Messrs. Grimbley, of Hinckley, Price, of Coalville, and Buxton Bond, of Leicester, and thanked the Union for their work during the year, a report of which was read by Mrs. Faulks, their Hon. Secretary. The Committee's Report, which showed a healthy condition in the churches but expressed some disappointment at the failure to start a cause at Scunthorpe and to renew that at Newark, was read and adopted, as also the Treasurer's Statement, which showed an improvement in the financial position. Mr. L. G. Russell and Rev. Kenneth Twinn were re-elected President and Hon. Secretary respectively; the Hon. Treasurer, Mr. B. W. Whiteley, intimated his intention to resign through ill health, but agreed to carry on until the Committee could find a successor, and he was warmly thanked for his years of service to the Association. The majority of the committee was re-elected, with the addition of Rev. Leonard Mason, and at the first Committee Meeting later, six others were co-opted. *K. T.*

Bournemouth.—Now that the settlement of Rev. Lawrence Redfern at West Hill Road Church is to take place early in the new year, Bournemouth Unitarians are ardently looking forward to a new era of religious growth and vitality in their community. The great record which Mr. Redfern has built up at Liverpool and throughout the Unitarian body is too well known at Bournemouth to call for repetition. The congregation is grateful to his Ullet Road congregation and to his hosts of other friends in Liverpool, for the sacrifice they have made in releasing so beloved a minister.

The Biennial Sale was held in the Lecture Hall of the West Hill Road Church, on Wednesday, October 30. The Sale was opened by Mrs. H. Gow, J.P., C.C., who dwelt upon the many happy associations which her late husband Dr. Gow had with the church, especially during the ministry of his friend the late Rev. W. D. Davis. The Secretary, Mr. H. E. Clarke, expressed the warm thanks of the congregation to Mrs. Gow for her address and for making the journey from Brighton. The weather was most unfavourable but the Sale was very well attended and realised £113.

Birmingham: Moseley.—It is with regret we record the death of Mrs. M. A. Dawson on October 11. She was one of the earliest members of our church and was highly respected, and was a willing helper in most of our church activities. The Service and internment were at Kingswood, the Rev. T. Gorton officiating. Also we have to record with regret the death on October 13 of Mr. T. A. Hemmings, husband of Mrs. Hemmings, who was our able caretaker for many years. Mr. Hemmings until his long illness was a great help to the church in many ways.

Birmingham District Women's League.—The Autumn Meeting was held at Coseley on October 15. Mrs. H. J. McLachlan conducted the Service in the Old Meeting House, taking for her subject "What is Liberty?"

Tea, in the schoolroom, was served by the Coseley members, and this was followed by the Business Meeting. A message of sympathy was sent from the meeting to Mrs. Nightingale with a hope that she would soon be well again. The 67 members present represented 12 branches, and the collection for the Unitarian College, Manchester, amounted to £2 13s. 6d.

Gloucester.—The 250th Anniversary Service was held on October 22, and was attended by the Mayor of Gloucester, the Town Clerk, Free Church Ministers of the City, and the Rev. B. Thomas, Cheltenham, and Mr. R. D. Goddard, Cirencester.

The Rev. G. Randall Jones, Bridport, gave an inspiring address and stressed the need of the world of today for faith not only in God, but also in man, and he recalled that Unitarians had come out of the orthodox Christian Church . . . because they wanted to be more truly Christian.

Tea was followed by a well attended Public Meeting, when the Rev. G. Randall Jones again addressed the Meeting. Mr. M. Philips Price, M.P., who welcomed the visitors, the Town Clerk (Mr. L. O. Need), who extended the good wishes of the Mayor and Civic Authorities, Mr. W. T. Nicholls, on behalf of the Society of Friends and as Chairman of the Community Council, also the Free Church Ministers, and the Rev. B. Thomas and Mr. Goddard all took part.

During the Service, the singing, thanks very largely to our friends from Cheltenham, was most inspiring, and the augmented Choir sang the Anthem "God is a Spirit" (Sterndale Bennett), unaccompanied, whilst Miss Kathleen Westall sang Bach's "Pardon us, Gracious Lord".

Birmingham: Kingswood.—On September 18 a very interesting double event was celebrated, when the Rev. T. A. Gorton was the guest at a party held in the schoolroom to mark his 83rd birthday and the 40th anniversary of his coming to Kingswood. Later in the evening, Mr. Gorton was presented with a handsome and comfortable armchair, as a token of the affection of his many friends associated with the Kingswood Chapel, now and throughout his long years of ministerial service.

"THE UNITARIAN"

A lively illustrated monthly - - 3s. a year, post free.

Write Box TI, 29 Altrincham Road, Gatley, Cheshire.

THE ESSENCE OF PURITY

By Charles Easton

JESUS placed purity at the heart of religion. "Blessed are the pure in heart, for they shall see God." His was not the outward purity achieved by the Scribes and Pharisees by ceremonial observances. It was not the ignorance that Victorian times exalted to a virtue. For him purity was a living positive power.

The way to purity of heart has not changed through nineteen hundred years. As soon as we become aware that we are more than a body which it is the concern of the Ministry of Food to feed, or a pair of hands that the Ministry of Labour must see well employed, we become aware that the very life of God flows in our veins, that the power of God beats in our hearts, and the light of God illumines our minds. Then do we begin to perceive what purity of heart actually is. It means that in the penetrating light of the spirit, our heart has no shady corners. It has no reservations devoted to our selfish ends. It is instinct with sincerity, enthusiastically intent on divine purposes, overflowing with the bounty of love.

Too many people think this ideal is beyond them. They imagine they have lost their chance, or that to be pure in heart requires that one be a born saint. Purity does not depend upon the past, but it may be born anew every moment of the present. The determination to be pure in heart demands no more than that in every detail of our work and play, we have a strong definite co-ordinating purpose, to serve God as best we may, and to delight in his glory every moment we are able to see it. It does not demand the sacrifice of any of our innocent desires or of our wholesome enjoyments. It requires only the consecration of our desires and our enjoyments.

To those who are pure in heart there is a promise: "They shall see God". That is a fulfilment, not a reward. It is a result of the religious life. The pure heart is able to see through the superficial appearance of things to perceive them as they actually are. When we have cleansed our hearts from the impurities of patriotism we may see in the world's history God working out his purposes through the efforts of men and women. When we have purified our feelings towards the accomplishments of other people, purified them of every shred of envy, we may see in their achievements, God; God lifting through them the level of common life. When we have stripped ourselves of all our little vanities of self-seeking, we see all creation as the manifestation of God. We achieve:

The gift that sees, with glance profound
The secret soul of things,
And in the silence hears the sound
Of vast and viewless wings.

HARTINGTON ROAD CHURCH, BUXTON

Autumn Fayre *To raise* **£150**

Wednesday, November 9th

11 a.m. Coffee Party. *Hostess:* Mrs. J. H. BOUNDS

3 p.m. Sale of Work

Opener: ALDERMAN T. M. ABRAHAM

Chairman: HIS WORSHIP THE MAYOR

Gifts and Donations will be gratefully received by Alderman J. W. Kain, 16 Brooklands, Buxton, Derbyshire

OAKFIELD ROAD CHURCH

CLIFTON, BRISTOL 8

85th ANNIVERSARY SERVICES

ON SUNDAY, NOVEMBER 13th

11 a.m. REV. CHARLES EASTON

6.30 p.m. REV. G. RANDALL JONES, M.A., B.Sc., B.D., *District Minister of the Western Union*

DONATIONS from old members and friends towards the £200 Redecoration and Church Fabric Fund will be gratefully received by the Treasurer, Mr. E. G. Weakley, 278 Southmead Road, Westbury-on-Trym, Bristol

Aberdare Broadcast Service, October 9.—For the first time ever an English Unitarian Service was broadcast from the Welsh Region. The church was full half-an-hour before time. This was the first time for the church to be used after complete renovation and redecoration costing nearly £800. The singing augmented by friends from the sister Unitarian church at Hen Dg Cwdd was excellent. Nearly 100 letters of appreciation were received by the minister on the following Tuesday morning. In the main they were from non-Unitarians and came from places as far afield as London, York, Coventry, Bridgwater and Merioneth. One letter was received from a Matron of a hospital who wrote on behalf of the patients. A large amount of Unitarian literature was distributed on the night of the Service and every letter answered will contain Unitarian leaflets. The broadcast was recorded from transmission and was later heard with delight by those who had taken part. On the following Sunday the church was officially rededicated and special Services were held throughout the day. Collections towards the Renovation Fund amounted to £187 during the day. The minister has taken advantage of the influx of visitors by commencing a series of Unitarian addresses.

London: Forest Gate.—Sunday Service attendances are increasing and the whole spirit of the congregation is extremely commendable. The church is one of the most successful in the district.

The congregation as a whole is a young one, but a most adventurous company. The church buildings are far too limited for the work, more has been done in the four years of a five year plan than was expected. There is the space but not the money.

London: Golders Green.—A successful Sale of Work was held on Saturday afternoon, October 15, in aid of church funds. The sale was opened by Dr. Dorothy Tarrant, M.A., the Minister of the church, the Rev. John Croft, B.A., presiding. There was a large gathering of members and friends who quickly cleared the stalls, the proceeds amounting to £75.

Shrewsbury.—Members of the Inner Wheel Club, of Shrewsbury, and a number of their Rotarian husbands, attended the morning Service at High Street Church, on October 23.

The President of the Inner Wheel, Mrs. W. J. Jones, read the Lesson, and Miss Angela Heas sang "How beautiful are the feet" from The Messiah. The Service was arranged to open "United Nations Week".

CALENDAR

SUNDAY, November 6th

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN AP NICHOLAS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church. Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. NOEL JAMES.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Student U.C.M.
BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. H. LENNARD.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. LEE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45, ——, 6.30, Rev. BENJAMIN GILL.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, ——.
BRADFORD, Broadway Av., 2.45, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, PASTOR J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT L. JOHNSON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. HAROLD GORE.
BUXTON, Hartington Rd., 11.15 and 6.30, Student U.C.M.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTH.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Yamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM. Bayshill Unitarian Church, 11, Study Service, 6.30, BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30,——
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesey Rd., 11, Mrs. SAVAGE, 6.30, Rev. ROGER THOMAS.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, ——.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11, Supply, 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID. 7, Study Circle.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. ARTHUR PEACOCK.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. ALBERT SMITH.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Mr. E. HATCHER.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. J. HALLAM.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vassanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. R. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON. Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 10.45 and 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, ——.
LONDON, Golders Green, Hoop Lane, 10.55 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. E. O'DELL.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HEMMENS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Mr. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. T. L. JONES.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUNNILL.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. ARTHUR PEACOCK.

LONDON, Richmond Free Church, Ormond Rd., 11, Rev ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, ——.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Nov. 7, Rev. A. J. MARTIN.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Supply.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. T. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un. Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Mr. A. K. ROSS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Supply.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. F. SOKELL.

NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, ——.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. W. TOWNSEND.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Student.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 2.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. H. HAWORTH.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Student U.C.M.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Rev. NOEL JAMES.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINEY, Free Christian Meeting House, Pennard, 11, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Supply.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Joint Service at Newton Abbot.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30 on last Sunday in month. Nov. 26th, Rev. NOEL JAMES.
WEST BROMWICH, Lodge Road Church, 11, Junior Church, 6.30, Rev. Dr. MEYER KLUBGEL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Mr. T. B. KETTLE.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTURSSON.

AUSTRALIA

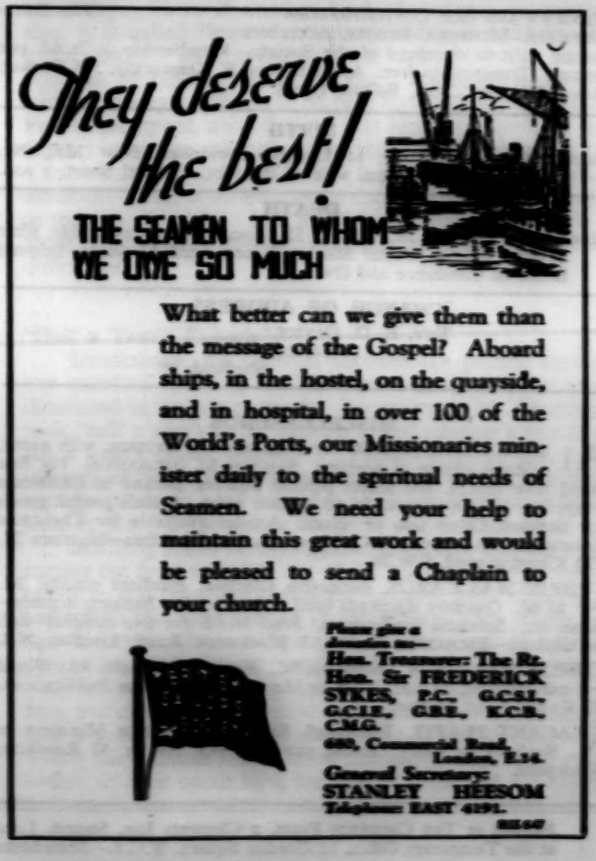
ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. J. B. TONKIN.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

CAPE TOWN, Hout St., 11 Sunday Square, 7 o'clock Service, Rev. W. HODGSON.



The Lindsey Press

New Publications

IN THY NAME
By G. Stephens Spinks, M.A., Ph.D.
1s., by post 1s. 1d.

PERSONAL IMMORTALITY
By Alfred Hall, M.A., D.D.
6d., by post 7d.

GOD AND YOU
By Basil Viney
6d., by post 7d.

ALBERT SCHWEITZER
By Magnus C. Ratter
8s. 6d., by post 8s. 10d.

UNINVITED GUESTS
By Helen K. Watts
A Christmas Poem
9d., by post 10d.

Many readers will remember J. M. Connell's
A BOOK OF DEVOTIONAL READINGS
Copies are now available at 2s. 6d., postage 6d. extra

THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY

Vol. IX. Part 3. 1949

Editor — Dr. H. McLachlan

CONTENTS

Some Account of the Annual Meeting of Presbyterian Ministers of Derbyshire, Notts and S. Yorks: Established 1798 — *C. Gordon Bolam*
The Evolution of Unitarian Church Building — *H. Lismer Short*
Robert Mortimer Montgomery — *The Editor*
Thomas Newman (1665-1742) — *Roger Thomas*
A Short Account of the Free Christian Church, Billingshurst — *John J. Evershed*
Presbyterian (Unitarian) Chapel, Stourbridge (1698-1948) — *E. R. Lee*
Reviews and Our Contemporaries — *The Editor*
Officers, Members, Report, Accounts

Issued only to members of the Society. Membership is 7s. 6d. per annum. Transactions free. Apply to Rev. F. Kenworthy, 578 Darwen Road, Bromley Cross, Bolton, Lancs.

BIRTH

Short.—On October 23, at Lydgate Parsonage, New Mill, Nr. Huddersfield, to Laura, wife of the Rev. E. Basil Short, a son.

DEATH

Hiner.—On October 22, 1949, at 53 Blinco Grove, Cambridge, after a brief illness, Walter Stanley Hiner, aged 63 years, beloved father of Constance and Owen.

CHANGE OF ADDRESS

Rev. E. D. Davies,
14 Conduit Road,
Sheffield, 10.

MISCELLANEOUS

A1 CHRISTMAS CARDS for Ministers and Laymen, with name, address, choice of greeting. Samples 3d. (returnable). Big Ben Bond note (8×5), 100 sheets printed address, packed in Christmas wrapping, 5s. Envelopes, 1s. 6d. packet extra. Parcels useful goods for Bazaars, £2 on sale or return. Artistes available for Christmas Entertainments—especially Children's parties. Lists free—Harrison 24, 570 Kingston-road, S.W.20.

CHRISTMAS CARDS, distinctive selection, excellent quality, 3d. to 6d. Quantity discounts (and free offer) for Bazaars, organisations, etc. Splendid fund-raisers. Send 1s. 6d. for five samples—full particulars.—English Cards, 3 Blackstock Road, London, N.4.

PHILIP MAURO. *A Testimony*, 9d.; *Never Man Spake*, 9d.; *World and Its God*, 2s. 8d.; *What is Man?*, 4d.—Christian Publications, 49 Knock Road, Belfast.

VACANT PULPIT. Blackpool, South Shore, invite Ministers or Students to apply. House provided.—G. Atkins, 41 Rossall Rd, Blackpool.

HIBBERT HOUSES

The following sums were received in July, August, and Sept., 1949:—

	£	s.	d.	£	s.	d.
Subscriptions under Covenant:—						
Miss M. E. Biggs	1	0	0			
Sir W. P. Colfox	100	0	0			
Mrs. E. East	3	0	0			
Mrs. C. A. Hare	15	0	0			
H. Hirsch	4	2	0			
Miss A. D. Holt	10	0	0			
W. Hartas Jackson	5	0	0			
Mrs. Hartas Jackson	5	0	0			
W. S. Jones	5	0	0			
P. M. Oliver	1	1	0			
Miss R. Nettlefold	20	0	0			
				169	3	0
Personal Subscriptions and Donations:—						
Miss M. Bennett	3	0	0			
Miss O. Boult	2	2	0			
Mrs. C. Denniston	1	0	0			
Miss E. Eveleigh	5	0	0			
Miss E. M. Jones	2	2	0			
Mrs. Livens	1	0	0			
P. M. Oliver	1	1	0			
Mrs. E. Richards	1	0	0			
Miss A. E. Read	1	0	0			
Mrs. Webster	1	0	0			
Anonymous and under £1	5	10	0			
				23	15	0
Contributions from Congregations and Societies:—						
Bessells Green	2	0	0			
Cefn Coed	2	2	0			
Chowbent M. I.	2	0	0			
Gainsborough	1	0	0			
Hull	3	6	0			
Leeds—Mill Hill	38	0	0			
Stockport W. L.	1	0	0			
Under £1		10	6			
				49	18	6
				£242	16	6

In acknowledging with grateful thanks the receipt of these subscriptions, the Committee feel they must point out that the income of Hibbert Houses is not keeping pace with the expenses, and that big inroads are being, and have been, made into our accumulated reserves. Unless it is possible to increase materially our subscription income it appears probable that some of the work (which has already been curtailed) may have to be abandoned. Is the Unitarian public content to let this Unitarian work die out, or will they provide the wherewithal to enable it to be carried on and to grow?

Subscriptions and donations sent to P. M. Gimson, 11 St. Bride Street, London, E.C.4, will be gratefully acknowledged.

UNITARIAN AND FREE CHRISTIAN CHURCH

St. Helens, Lancashire

NEW CHURCH BUILDING

AN APPEAL

The new building replaces the one completely destroyed in September, 1940. The Foundation Stone was laid by Miss Anne Holt on August 27th, and the building should soon be completed.

The estimated cost of £4,852 is almost covered but it is now necessary to raise funds to furnish and equip the new Church.

Donations will be gratefully acknowledged by the Hon. Treasurer:
A. HAYWOOD, 28 Hartington Road, St. Helens, Lancs.

HOLIDAY ACCOMMODATION

CORNWALL.—Falmouth, Suncourt Hotel. Spend the autumn and winter at the Suncourt. Special terms for long stays. Every comfort and personal attendance. Excellent Cornish food. Slumberland beds. H. & C.: Elec. fires in all bedrooms.—Write for brochure and terms. [5/11]

MINEHEAD, Somerset.—Harley House Hotel. This delightful hotel has an unrivalled reputation for comfort and cuisine. Open throughout the year.—Brochure on request from the Proprietors: Mr. and Mrs. R. Townsend. Tel. 879. [19/11]

S. DEVON for Climate and Beauty. Beautiful house with comfort. Central heating, H. and C. in all bedrooms. Excellent cuisine. Flower and vegetable gardens with produce for own consumption, also tennis court. Close to public travelling services for shopping centres. Few vacancies for permanent and visiting guests. Brochures upon request to:—J. H. Hollands, Blenheim Guest House, Bovey Tracey. Tel. 212211. [3/12]

ADVERTISEMENT RATES

24 words 4/- (min.); 2d. each additional word: 15% extra for Box No.
All Classified Advertisements, which should be pre-paid, should be addressed to:
W. Haase Elgar Press Organisation Limited,
Kingsgate House,
115 Holborn, London, W.C.1
Telephone: CHAncery 8751.
Display Rates on Application

Printed at The Chiswick Press, 2 Clements Inn, Strand, London, W.C.2, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, Nov. 5th, 1949.